

aid his allies, terrible to his enemies, courteous towards men of quality, a terror to the evil-doer, and just towards all. If therefore the subjects obey the laws of the king, and the king those of nature, the law on the part of both will be mistress, or, as Pindar hath it, queen." Moreover, the legitimate monarch is not necessarily hereditary, though Bodin prefers hereditary succession. The prince is not born legitimate, he must become so by his good government. Justice is the grand test of legitimacy. This reasoning is very high-toned. There is one little drawback which has apparently escaped our author's attention. History has not proved it conclusive !

The seigneurial monarchy is defined as "that in which the prince becomes lord of both the property and the person of the subject by right of arms, and governs his subjects as the father of a family does his slaves." This is the primitive form of monarchy—conquest, not election, being, he thinks, the first origin of kings. It is the form that prevailed among the Assyrians, Medes, Persians, Egyptians, and Ethiopians. The durability of this kind of monarchy is an argument in its favour in his eyes. For the third kind, the tyrannic monarchy, he evinces the utmost detestation. "A monarchic tyranny is that in which the monarch, despising the laws of nature, abuses the persons of free men as slaves, and the goods of his subjects as his own." Severity, however, is not necessarily a mark of tyranny, and a monarch may practise harshness towards the rich and powerful of his subjects who oppress the poor, without being a tyrant. The real tyrant, the usurper, who violates the laws of God and nature, is worthy of death.

The aristocratic form of the State is "that in which the least part of the citizens govern the greater by sovereign authority," and thereby contrasts with "the popular or democratic form, in which the majority wields the sovereign power in the name of the whole."

When Bodin descends from the region of theory to that of the practical work of government, he shows a disposition to moderate his definition of monarchic sovereignty on grounds of utility. Sovereignty and government, it must be remembered, are two different things. What is inadmissible in reference to the sovereignty may be admissible and beneficial